

The Berean

CHRISTADELPHIAN

A MAGAZINE DEVOTED TO THE EXPOSITION AND
DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED
TO THE SAINTS; AND OPPOSED TO THE DOGMAS
AND RESERVATIONS OF THE PAPAL AND PROTESTANT
CHURCHES; WITH THE OBJECT OF MAKING READY
A PEOPLE PREPARED FOR THE COMING OF THE LORD.

EDITED BY G. H. DENNEY & G. A. GIBSON

FULL EDITION—SUBSCRIPTION: 8 SHILLINGS PER ANNUM, POST FREE

SPECIAL EDITION 4d. PER COPY

PRINTED IN GREAT BRITAIN

November: 1943

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NEWPORT. (Mon.) —T. H. Lambert, 80 Sycamore Avenue.

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WESTON-SUPER-MARE. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

WIGAN. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

WORCESTER. —H. Blake, 18 St. Dunstan’s Crescent.

The Berean Christadelphian

Edited by G. H. DENNEY and G. A. GIBSON.
All communications and manuscripts should be sent to—
G. H. DENNEY at 47 Birchington Road, Crouch End, London, N.8.

"And I hear the one clothed in linen who sits upon the waters of the flood and lie doth lift up his right hand and his left unto the heavens and sweareth by Him who is living to THE AGE that after a time, times, and a half and at the completion of the scattering of the chosen people finished are all those.

"And I have heard and I do not understand, and I say, 'Oh, my Lord, what is the latter end of these?'

"And He saith, Go, Daniel, for hidden and sealed are the things till the time of the end. Purify themselves, make themselves white, yea, refined are many. The wicked have done wickedly, none of the wicked understand. Those acting wisely do understand. From the time of the turning aside of the perpetual sacrifice and to the giving out of the desolating abomination are a thousand two hundred and ninety days. O, the blessedness of Him who is waiting earnestly and doth come to the days, a thousand three hundred thirty and five. And thou, go on to the end, then thou dost rest and dost stand in thy lot at the end of the days."—Dr. Young's literal translation of the Bible. Daniel xii.

PRINCIPAL CONTENTS:

THE WORLD PREPARES FOR CHRIST.	CLERICALISM
SIGNS OF THE TIMES.	JAPAN ITALY AND RUSSIA
	THE RAINBOWED THRONE.

Volume XXXI NOVEMBER, 1943 NO. 371

EDITORIAL

The World Unconsciously Prepares for our Lord Jesus to Return

It is acknowledged by all students of ecclesiastical history that the early Church believed implicitly and as a cardinal matter of faith that the Lord Jesus Christ would return to the earth at God's appointed hour to set up the Kingdom of God upon the ruins of all earthly kingdoms and powers. A change took place as regards the majority of professed Christians in their outlook as a consequence of the introduction of the doctrine of the immortality of the soul in the third century and of the victory of the Trinitarians in the fourth century. From that time onwards the organised (Orthodox) Christian Churches allowed the hope of the Divine kingdom to recede into the background and to substitute for it a hope of salvation at the death of the individual.

Prophecy. There always has been, however, through all the centuries since a minority like ourselves who have maintained the hope of the Second Advent and rejected the "innovations" of the third and fourth and consequent centuries. Ireneius, Bishop of Lyons, is the source of our quotation, "innovations," when rebutting them in the third

century. Such "nonconformists" have always appealed to the prophecies contained in the Scriptures as the greatest vindication they could have in continuing steadfast in the primitive faith.

Take, for instance, the present clash of ideologies in the world. No fact is plainer in Ezekiel xxxviii. and other parallel Scriptures than that the last war between human forces would be headed up by Russia on the one hand and Britain and her family of young lions on the other. With Russia would be found a guardianship over Europe.

The matter has often been set out in our pages, and particularly so by our CARMI, whose pungent dealing with "The Signs of the Times" has been so much appreciated in the course of the present war.

Now any prophetic student can see the present preparation for the antagonism of the last days going steadily forward. Here is the London "News-Chronicle" of October 7th: —

"At the moment we can think of only one really major question upon which Britain and Russia see eye to eye—the necessity of bringing Hitler's Germany to total defeat. We can think of half a dozen major questions where there are 'differences,' and now, we think, is the time to air them."

Paul Winterton, the special correspondent of the "News-Chronicle," goes on in a long article to point out the fundamental difference and irreconcilability of Russian Communism with the British and U.S.A. ideas of democratic rule. Says he: —

"Russia wants security in post-war Europe, and she sees that security best achieved if the people of the countries take control. She will do her best to encourage the triumph of the people wherever her influence is felt. This is Communism, of course.

"Meanwhile, she sees the British Government—I am leaving out the whole American angle — apparently pursuing a very different and, indeed, a conflicting policy. At the moment the trend of that policy appears to be to restore 'sound' conservative elements to power throughout Europe and to frown upon anyone who discovered before 1939 that Fascism was a bad thing."

The Wide View.

To-day in U.S.A. and Britain and, indeed, throughout the world, the problems of the future are causing tremendous anxiety and gravely divergent views. Look, for instance,

at the deep cleavage of opinion in U.S.A. as to participation in world affairs or isolation when the war is over. Look at the problems awaiting solution as regards the rebuilding of the smashed cities of Europe, the feeding of the people, the education of the masses, employment for all able to work, finance, and a hundred other such difficult matters. Taking a line of 2,520 years from the days of the madness of Nebuchadnezzar, who first attained a universal dictatorship, we see how 1914 marked the commencement of the final madness of the present world. The madness will only end when the rulers of the world and their subjects realise that "the Most High ruleth in the Kingdoms of men" (Dan. iv.).

The Churches to Blame.

The fact—that the "Christian" people of the world do not recognise these prophetic forecasts and do not "look for Jesus" (Heb. ix.), shows that they have been and are misled

by their teachers and leaders—the clergy. The visit of the Archbishop of York to the Russian Greek Catholic Church dignitaries illustrates this very well. We have had several accounts of the conversations that resulted, but there is no vision therein of what is actually happening. Unconsciously, therefore, the people of the world are engulfed in the "time of trouble such as never was since there was a nation" (Dan. xii.) and are being prepared to welcome the sure Deliverer who, when He comes to rid the earth of all its evils, will indeed be "The Desire of all nations" (Hosea ii. 7).
EDITORS.

* * *

The Last Trump.

Polybius in his "Histories" tells of the three trumpet calls to the Roman armies prior to their advance upon their enemies. Says he, "The following is their manner of moving forward. At the first bugle the men all strike their tents and collect their equipment. At the second bugle they load their baggage and form up in rank. At the third and last, the advance begins: the whole camp moves."

There is surely here an analogy with 1 Cor. xv. 52. The Army of the Lord, called, chosen and faithful, is to-day ordered to watch and be ready. At His coming it must load up and its equipment will be inspected. At the last trump it moves forward to victory, being then immortal and strong.

Signs of the Times.

The counsel of the Lord standeth for ever. —Ps. xxxiii.

**Know ye not
what these
things mean?**

It was a German who, in the better mood of that wretched race, placed on record that "the whole history of the world is the uninterrupted carrying forward of a Divine plan of salvation, the primary object of which is His people. . ."

These words of Delitzsch, written on the psalm heading this paragraph, are derided by Germany's present Nazi rulers. Hitler's circus, Junkerdom's pet name for its present puppet heads, has found a sadist revenge and its cheapest victory in victimising God's people. Yet the genius of its Jewish subjects was largely instrumental in laying the foundation of the mighty Germany of the Kaiser. The Jews made the Germany of 1914; the Germany of 1940 has unmade the Jew. It is the bitter price of idolatry. The Jews sought in Germany an outlet for their intellect, a field for their brilliant genius—and forgot the God of their fathers. Jewish financiers, Jewish chemists, industrial magnates, even statesmen of Jewish blood, all bowed in worship before the German State-God. Yet nearly thirty-four centuries ago Moses had reminded them, "I stood between the Lord and you . . . to show you the word of the Lord. . . . Thou shall have none other gods before Me" (Deut. v.).

So the present terrible tragedy of Israel continues. Atrocities have spread to Denmark, and Gestapo cruelties are rife in Copenhagen. Centenarians and babes in arms are alike the subjects of this swinish bestiality. In Britain, too, there are pronounced traces of anti-Semitism, and the notorious forgery known as the Protocols of Zion has again been reprinted and sedulously distributed. As Ezekiel asks (xvii.), ". . . shall he break the covenant and be delivered?" Israel made a pact with God. They have repudiated that honourable alliance and the punishment of the truce-breaker has fallen. Israel is a spectacle and a warning to the world. God is no truce-breaker. "Surely mine oath that he hath despised and my covenant that he hath broken even it will I recompense upon his own head."

The time of Jacob's trouble is the time of the destruction of the Gentile oppressor and the coming of the Messenger of the Covenant for whom the true Israel look (Jer. xxv., Hos. iv. and xii., Mic. vi., Mal. iii.).

That is the meaning of these terrible world events and the purpose of God to bring out of this age of rebellion and chaos salvation unto Zion.

The Lord thundered from heaven and the Most High uttered His voice. —2 Sam. xxii.

**That all the
kingdoms of
the earth may**

The war in Eastern Europe continues in unabated fury. The line of the Dnieper falls and the great machines of death rumble westwards to the German frontier. In the south the

**know that
thou art the
Lord.**

Crimea is threatened and in the north the
Baltic States will see once again the armies of
Meshech and Tubal. This retreat from the
Volga is so far the greatest in recorded history;

but Russia herself will eclipse this event when but a shattered sixth of her mighty legions will escape the overflowing "vengeance of the Lord of hosts and, streaming away from the stricken field of Armageddon, will carry a still more terrible story of death and disaster to the stunned ears of the world (Ezek. xxxix., Zech. xiv.).

That, however, is yet future—but not far off. Meanwhile the German papers speak of the "terror from the East," and fear that Russia once on German soil will take a fearful revenge. She will. Referring to the unspeakable guilt of the German Gestapo, a recent Soviet broadcast said that the Russian people and the Red Army will hold the whole of the German Army responsible for these criminal acts. And Berlin radio counters with the declaration, "No compromise is possible in this war. To be victorious—or to perish. Life or death. These are the only alternatives." "Germany," says the Spanish journal, "Ya," "is without doubt going through a period of trial." Yes, for her crimes against the people of God. The walls of Hitler's Jericho will crash as surely as the lines of the Don and the Dnieper have cracked before the armoured might of her great northern adversary. For Berlin the writing is on the wall. "The Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail" (Jer. xx.).

Such assurances of Divine vengeance on Israel's enemies are many and throw the cold comfort offered by Dr. Goebbels at the harvest thanksgiving in the Berlin Sports Palace into sharp and bitter relief. "We must pass through the deep valley of suffering and the pains of this war," and dangles before the deluded nation an outlook of victory which can never come. The great triumphs of Smolensk and Kiev in 1942 were but myths. The vast German defence system is shattered because no nation can defy the God of Israel and continue to exist. The armies of Sennacherib were wasted by death, and the same God will breathe destruction again upon the enemies of Israel in these last days (Isaiah xxxvii.).

Hear the word of the Lord . . . for the Lord hath a controversy with the inhabitants . . . because there is no truth, nor mercy, nor knowledge of God. . . . By swearing, and lying, and killing, and stealing . . . they break out and blood toucheth blood. . . . —Hos. iv.

**I am the
Lord that
smiteth.**

Criticism comes concerning Japan. The complaint is that these notes take no account of the terrible struggle in the Pacific. Frankly, there is little need to. God has declared that no Hamitic race will rise to supremacy over

the seed of Japhet. The events in the Far East are mainly outside the general scope of prophecy, but, of course, conform to the main issues involved. The Divine will is clearly stated and for millenniums has held good. God has never abrogated Gen. ix. 23-29. Japhet populated Europe and Canaan went East, and with him his son Ham (Gen. x.). The curse on Canaan lies heavy on his seed.

A brief survey will therefore clarify the situation. Japan is now clearly on the defensive. Her maritime power is on the point of breaking and her troop morale has suffered shattering blows. The outposts of her crumbling empire are falling; fortress after fortress is menaced and a vast amphibious force is now assembled for a terrible lunge at the heart and brain of this diabolical system of greed and cruelty. Behind a facade of treachery and chicanery almost unrivalled in human annals, Japan still maintains an appearance of strength, and blusters in seeming complacent insolence. But the inevitable bombload on Tokyo will end the bamboo imperialism of the self-styled Son of Heaven as assuredly as the rain of fire and destruction is beating the life out of the Western partner in these world crimes. The staggering blows on Rabaul and the crushing losses of ships and material are earnest of overwhelming defeats not far off. Japan is obviously tearful of the near future. The lesson of the Ruhr and Hamburg,

of Hanover and scores of other demolished German towns is not lost. Japan is moving her population away from the "great cities" and dispersing her industries. Her optimism has vanished.

Italy's surrender has profoundly changed the war situation. It has restored Tarshish the unfettered use of the Great Sea, and that means the early reconquest of Burma and an ensuing offensive in China. The ascendancy of the Japhetic nations is thus secured. The war is working itself out exactly as prophecy requires. General Tojo's recent broadcast strikes a deep pessimistic note, and in official circles dejection and gloom prevail.

Expecting to consolidate her treacherous gains, Japan had developed sinister designs. She sought to depopulate her conquests, and to that end inoculated the natives with serums of tuberculous disease and the germs of filthy plagues, to destroy them. God's warnings to Israel have been lost on a Gentile world bent on self-destruction (Ezek. vi. and vii.).

They fled from the drawn sword and from the bent bow and from the grievousness of war. —
Isaiah xxi.

**The treacherous
dealeth
treacherously.**

Italy abandons the Axis to become a co-belligerent against Germany, but not as a partner with the Tarshish power. Filled with horror and resentment at the shabby treatment and violence and robberies of Hitler,

Italy changes sides, only to find that escape is impossible. The rape of Naples is a portent for the whole peninsula; all Italy faces ruin. Fought over she will be a blackened, smouldering shambles—a fearful example for the rest of Europe. Rome trembles, and the papal prisoner may well become a "hostage" evacuated northwards, to become a barter pawn in the hands of Berlin.

Thus the whole of Daniel's Fourth Beast polity is involved in the common ruin, for while the Anglo-American power secures its Atlantic sea-routes by new air bases in the Azores, fresh blows are impending in the Middle East theatre. British and Russian staff officers are in the Balkans, directing the guerrilla warfare and preparing for fresh landing of other armies to link up with the Russian forces planned to sweep across and loosen Hitler's hold on the Danube area.

At the same time, Marshall Stalin forces his way towards the West. Kiev is now in the front. The main thrust appears to be southward—toward the rich Rumanian lands of corn and oil, and so take the Balkan defences in the rear. It seems from a full survey of all these possibilities that this massive manoeuvre has tied down the main German forces and a vast decisive battle in the East may not be far off.

Reviewing all these calamities, happened and impending, to the war-torn inhabitants of the earth, it is obvious the nations are sunk down in the pit they have dug for others. God will make as the inspired Word says (Ps. ix.). a "requisition for blood."

"O thou enemy! Destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. But the Lord shall endure for ever: He hath prepared His throne for judgment. And He shall rule the world in righteousness. He shall minister judgment to the people in uprightness."

Behold, I come as a thief—says the King.

CARMI.

The Book of Revelation.

No. 6. THE RAINBOWED THRONE.

The fourth chapter deals with the political heaven or upper or ruling power upon the earth. It is not a "realm beyond the skies," but the kingdom "under the whole heaven," as Daniel puts it, that is the sphere dealt with.

The rainbow is essentially a symbol of God's way with men and of His purpose with them. The promise of the rainbow is first given in Genesis ix. 12 to 17. After Noah came out from the Ark and offered sacrifice, he received this promise. Until Noah's day there had been no rain upon the earth; "a mist or dew watered its face" (Gen. ii. 6). With the advent of rain came naturally that phenomenon caused by the division of the sun's light caused by raindrops falling between its shining face and the observer upon the earth

God uses this natural thing to teach a spiritual lesson. The rainbow shows how at last righteousness and peace shall come to earth after the storms of men's passions are superseded by the rising of "the Sun of Righteousness with healing in his beams."

The throne of Rev. iv. is therefore the throne of God's kingdom restored on earth again, and He that sits upon it is the Lord Jesus Christ. His fitness to sit thereon is shown by the description of Him "as a jasper and a sardine stone," symbolic of His victory over the flesh and His exaltation to immortality and kingship over all men.

The rainbow goes from earth to heaven, as viewed in the natural sphere, and returns back to the earth.

The same holds good in the realm of spiritual things. Born of storm and cradled in sorrow, our Lord accomplished the first part of His work, "obtained eternal redemption" (Heb. ix.) and "ascended to heaven" (Acts i.). At the time appointed He will come back to earth again, "to reign for God and dwell with men." His throne will be surmounted by the rainbow and the promise will be realised, "I will no more destroy the earth" (Gen. ix.).

The Scriptures, though written by different men at different times, are proved to be Divine in their inspiration by the fact that they are bound together by silver chords that reach from book to book. So Noah looked for Christ, just as we do in these last days of strife and conflict. And as the tempest rages still more furiously, so we calmly wait the rising of God's Sun. Then the rainbow will be revealed and our Lord will be here to reign for ever.

G. H. D.

Our Position in Respect to War.

The wars between so-called Christian nations are wars between Church people of divers and chameleon hues of piety, the most superstitious being the most devout. "From whence," in the words of James, "come wars and fightings among you," church people, who call yourselves "Christians?" "Come they not hence even of your lusts that war in your members?" of the lust of the flesh, the lust of the eye and the pride of life? "Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask; ye ask and receive not. because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against the Deity?" Whosoever, therefore, will be a friend of the world is the enemy of the Deity; "for that which is highly esteemed among men is an abomination in His sight" (James iv. 1; Luke xvi 15, 16). These things being incontrovertible, we say do ye expect Antipas, the Spirit's faithful witness (composed of all in every place who hold the Spirit's name and faith) to co-operate with you in your sanguinary and iniquitous wars, in which you pious professors of religion go forth with your

heathen chaplains, plundering and devastating the goods, mutilating the limbs, destroying the lives and reducing the wives and children of your co-religionists to weeping and wailing widows and orphans? Call ye this Christian morality, O ye clergy. And all for what? That you may consume your plunder on your lusts! We tell you, with the voice of a thousand tongues, that we will have no part nor fellowship with you in this iniquity. We will "render to Caesar the things which are Caesar's," in all his dominions; we will obey the powers that be for the time, in all things not in contravention of the letter and spirit of the truth, of which we, not they, are alone competent to judge; we will "render to all their dues: tribute to whom tribute, custom to whom custom, respect to whom respect, honour to whom honour are due"; but for us, "the weapons of whose warfare are not carnal," to fight for Caesar, or the powers that may happen to be, no, never! Let Satan fight his own battles; he will get no "aid and comfort" from the faithful Antipas. Until the manifestation of the "glorious and fearful name, Yahweh Elohim," "the wicked are the sword of Yahweh" (Psalm xvii. 13); He uses them as the blind instruments of His will, to punish one another for their crimes against heaven. Antipas does not belong to you church peoples, who are emphatically "the wicked," and will, therefore, not give aid to help you in your work. This is your hour. Our time is not quite yet. We look for our summons to "the war of the great day of Yahweh Elohim" (Apoc. xvi. 14), at any time now. We shall then put on our harness for the work of punishing the wicked in all the earth; and, forbid it, heaven, that when Thy trumpet sounds, any of us should be found in the obscene, profane and polluting cesspools of the Gentiles, doing battle in the service of their spiritual and blind guides, who are leading them into the pit Thou art causing them to dig for their own destruction (Psalm ix. 15. 16; xciv. 13).

J. THOMAS.

EXAMPLE.

Jeremiah's Experiences.

We know something of the comforts and advantages of the truth. Sometimes we may be tempted to think we know more of the other side—the distresses and mortifications and drawbacks connected with its profession. We may think there is extreme truth in the saying of Solomon, "In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." When such may be our mood in the changeful experiences and conditions of human nature, we cannot do better than act on the exhortation of James, who says "Take, my brethren, the prophets for an example of suffering, affliction and of patience." We are enabled to do so this morning from the reading of Jeremiah (chap. xx.).

Here we have the prophet in a very extreme state of affliction: "in the stocks" (verse 2). None of us have been in the stocks. It is a form of penal infliction that has gone out of use in Great Britain and some other countries, but here and there the stocks are to be seen as a relic of the past; and we may form some idea of the bodily suffering undergone by those who were put into them for even the short space of twenty-four hours, as Jeremiah was (verse 3). Hands and feet locked into holes in a wooden frame compelled the unhappy victim to sit in one position on the ground in a public place all the time. We may be subject to disadvantages and annoyances on account of our faithfulness to the truth, but we have nothing of this sort to endure. I imagine a single night in the stocks would make us feel our tribulation to be very light indeed. Yet here is an actual prophet of God, with the word of inspiration in his mouth, subjected to this extreme humiliation and distress.

At whose hands? Here is something to think of: at the hands of the "chief governor of the House of the Lord" (verse 1). One would expect barbarity from a heathen; from the head caretaker of the holy temple of God it would be natural to expect something else. It was from God's own people that the prophets of God received their trouble. It was Jerusalem that killed the prophets and stoned those who were sent from God to her, down to God's own son, "with wicked hands crucified and slain." Need we wonder at the opposition of religious people to the truth? It distresses some people greatly to find the curate or the vicar or the rector or the dean or the bishop denouncing the truth as detestable heresy. It need not distress in the least. Even if these professional ecclesiastics had the

Divine origin which they imagine; even if they had been originally appointed of God, as the Levites were; even if they had the authority of the anointing oil of the sanctuary upon them, it would be no new thing for an order of men originally divine to be so far astray from the spirit and purpose of their calling as to set themselves in opposition to the will of God and His faithful messengers; for here in Jerusalem was the whole hierarchy of the priests against Jeremiah. But how much more easily borne is the opposition of the clergy when we realise that they are an entirely and human artificial order of men, whose "call" is not of God, but of man: who owe their position wholly to maternal ambition or social exigency or individual aspiration under the operation of a false system. "I have not sent them, yet they ran," said God concerning the false prophets. So He would certainly say of the clergy did He speak now as in days of old, and as He will speak again very shortly.

Why did "the chief governor of the House of the Lord" proceed to such extremities against Jeremiah? Because, as we read in verse 1, "he heard that Jeremiah prophesied these things." What things? The things going before, which are all summarised in the last verse of the immediately preceding chapter: "Thus, saith the Lord of Hosts, the God of Israel, behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks that they might not hear my words." The people of Jerusalem, instigated by the religious leaders, persecuted Jeremiah for speaking the word of the Lord, which was distasteful to them. Is not this the present posture of affairs as regards the truth? What is our offence against the religious community but just this—that we declare the Word of the Lord in opposition to the traditions and ideas that are palatable to the people? We seek to bring them under the influence of the Word of God. We have no other aim—no other interest. We seek to induce them to abandon the lying traditions of men and to embrace the authenticated verities of God's own revealed truth; and for this we are hated and rejected with a bitterness of animus quite equal to that which led to the killing of the prophets, and quite equal to the repetition of the old sanguinary barbarities, if the nature of the times admitted of it. Well, we look at Jeremiah and take comfort. If an original medium of God's living voice was so treated at the hands of God's actually chosen people and appointed priests, we need not be alarmed or surprised at a similar unfriendliness manifested towards the mere retailers of that word.

It may be said, we have no message, and therefore cannot rank ourselves with the original purveyors of the Word. This is only partly true; in large part it would be a mistake. Every man has a message who has reached the truth in a full enlightenment and a full assurance of faith. Are we not commanded that if a man have ears (that is, capacity to listen discerningly), he is to hear what the Spirit said to the churches by John in Patmos? And did not the Spirit say, "Let him that heareth, say, Come"? What is this but an authorisation and an injunction to deliver the invitation that has come from heaven to men to become partakers of eternal life? A man's standing in this affair depends upon his ability to discern and realise the situation. As Jesus said of another matter, "All men cannot receive this saying," so all men cannot perceive their day and their calling and their opportunity in this matter. They think the work of the truth is not for them; that it was an affair for the apostles, and has been done; and that no man now is under any special obligation to send round the message. We should be disposed to regard such a view as proof that those holding it are not among those who have "heard" the word to saving effect. Jesus says, "Ye shall know them by their fruits." Now if any man profess to have accepted the invitation of the Gospel, and be insensible to the obligation which the Lord has laid upon such to "Say come," it shows that the soil of his mind, in which the good seed has been sown, is not of a fertile quality, and that consequently he is an unfruitful servant. There are hundreds of forms of fruitfulness; but it is a bad sign if there is sterility here, where lies the beginning of all life spiritually—viz., the proclamation of the word of the Lord.

We have to note that Jeremiah was authorised to declare (verse 4) to Pashur, the leader of the opposition against him, that he would shortly be a terror to himself and his friends in the particular share he would have in the troubles at that time impending over Jerusalem: "I will give all the strength of this city and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Judah, into the hands of their enemies which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house, shall go into captivity, and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom

thou hast prophesied lies"—which came to pass shortly after the delivery of the message. These things were not written with an exclusive application to the day of their occurrence. They adumbrate the principle and the method of God's procedure in all cases where His word is operative. There are probably many now living of whom the same things are true in the special relations of the time of the end. They reject the testimony of God, and "prophesy lies" to the contemporary generation and flourish for the time being in a great and swelling prosperity, which inflates them to an arrogance quite equal to putting all the troublesome Jeremiahs in the stocks, and worse, if they had the power. What but a terrible experience awaits them in the great upturn which at the Lord's coming will remove their foundations from under their foot and convict them as ungodly scorers and blasphemers, notwithstanding the popularity and sanctity of the position which meanwhile they maintain in the eyes of the world? Nor will the grave be a screen for them from the righteous judgment of God, should they come within the line of that responsibility which the light creates, of which God only can be judge. Though they peacefully pass away amid the sumptuous accessories of wealth, and be interred amid the honours and regrets of their generation, they will open their eyes at the return of Christ to behold and share in that "judgment to come," which Paul made so prominent in all his exhibitions of the truth. There will be modern, as well as ancient, instances of Christ's declaration to the Philadelphian ecclesia: "Behold, I will make them, of the synagogue of Satan, who say they are Jews and are not, but do lie, behold I will make them to come and worship before thy feet and to know that I have loved thee" (Rev. iii. 9).

Jeremiah was deeply and bitterly exercised by the hostile attitude of the people to whom he delivered the Word of God. He gives expression to his feelings in a way that at first sight may seem a little difficult to understand (verse 7): "O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily; everyone mocketh me." It is evident that Jeremiah expected a different result from this. He expected to be attended to and influential in his words, in accordance with what God had said to him. But in this Jeremiah was mistaken. Granted that the words addressed to him sounded as if they meant a triumphant course for Jeremiah right away through from the commencement of his work. They meant this in God's sense, but not in the sense that Jeremiah put upon them. They meant that kingdoms would rise and kingdoms fall in accordance with the word that he should speak, and not at all in accordance with the words that the false prophets, who were popular in Israel, would speak: and they meant that, notwithstanding the extreme opposition he should encounter on account of his words, the plots of his enemies to stop his mouth would all miscarry, and he would be found at the finish of the storm unprevailed against, while his enemies should be blown to the four winds. And so it came to pass: for though Jeremiah was "in derision daily," and "mocked" by "everyone," his word had the power of divine purpose in it, and was of such weight that the king on his throne sent to him secretly when he was a prisoner in the hands of the princes to get his advice (Jer. xxxvii. 15, 17); and though they intrigued against him, and at last shut him up in prison, and even cast him into a miry dungeon, that he might perish, God was with him and protected him from their enmity, and at the last, when his enemies perished miserably at the siege, or were put to the sword when dragged as captives before Nebuchadnezzar at the close of the siege, Jeremiah was an object of favour at the hands of the officers of the king, and emerged in safety from the sea of trouble through which he came in the doing of the work appointed to him. God's promise to him came to pass. The suggestion that God had deceived him relates only to his own disappointed expectations. There may be something for us to apply to our experience here. God has made promise that he will supply our needs if we seek first the kingdom. If we suppose, as we are liable to suppose in the childhood of our faith, that this means abundance, and an abundance supplied to us in a way that will save us all forethought and trouble, we shall be disappointed, because there are other objects that God has with us—objects of self-abatement and trial of faith—requiring that we shall know what it is to be of the poor of this world, and to have a taste of the purifying tribulation "whereof all (the children) are partakers." These objects must be realised in the process of our daily experience. God will fulfil the promise to supply our needs, but not in a way that will interfere with these object, nor in the form or to the extent we might imagine to be necessary. We may be tempted to exclaim with Jeremiah sometimes, "O Lord, thou hast deceived me," but the fault will lie with our own misinterpretation, and not with any failure in His word, which is impossible. "Neither tribulation, nor distress, persecution nor famine, nor death nor nakedness nor peril nor sword, can separate us from the

love of God, which is in Christ Jesus our Lord." His love may require these very severities to secure for us a place in the heaven of everlasting rest and joy at last.

Jeremiah was inclined (verse 9) to abstain from any further declaration of the words of the Lord in view of its evident uselessness, and the fact that it was only a cause of trouble. We may sometimes share this feeling, but if we let reason reign, we shall be exercised as he was, and feel His word like a burning fire shut up, which will give us no rest till it has free and constant vent.

The chapter closes in a despairing strain: "Wherefore came I forth out of the womb to see labour and sorrow?" "Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed." This is human weakness. The record of it is useful for all the children of God who have come after Jeremiah. It is an evidence to us that the prophets were men of like infirmities to ourselves, and, further, it enables us to realise that the waves of darkness and despair that may sometimes overwhelm us in the extreme weakness characterising the earthly nature we now possess, are not for our destruction, nor even tokens of reprobation, but are simply part and parcel of the evil through which we are passing to the kingdom and glory of God.

Even in this very chapter Jeremiah is able to burst out, as with a gleam of strong light in the darkness, "Sing unto the Lord: praise ye the Lord, for he hath delivered the soul of the poor from the hand of evil-doers." And we know, on the authority of Christ, that a high and a glorious place awaits him in the company of "Abraham, Isaac and Jacob, and all the prophets." So even now, in the midst of the burden and the groaning of this evil state, the cloud lifts ever and anon, and reveals a vision of reality that enables us to rejoice in the hope of the glory of God and to give thanks to His name. And we may look forward with anticipation not unfounded that our faith and work will be accepted in Christ: that our sins and shortcomings will be forgiven: and that we shall be invited to a place in the glorious inheritance of the saints in light!

R. R.

How Flowers Got Their Names.

Every flower has its own name, and it is interesting to see how such names originated.

The tulip gets its name from the Persian tulipan, that is, the turban.

Clematis means vine branch, and, like ranunculus, is from the Latin. This name denotes "a little frog."

Candytuft is a tufted plant from Crete or Candia, hence the name. Pansy is from the French "pensee," meaning thought—a reference to its likeness to an intellectual face.

Pinks derive from the Welsh "pine," meaning gay or smart. The rose goes back to the Sanskrit and Hebrew rohide, meaning red or brilliant.

Thistle is Saxon, and means "to pierce."

EXHORTATION

Soldiers of Christ.

When Christ read from His 61st chapter of Isaiah, as recorded in the fourth chapter of Luke, He stopped at a certain point. After showing His mission on this first appearing, He ended with the words, "This day is this scripture fulfilled in your ears." What scripture was that? Briefly, that His first mission was one of healing, of preaching the gospel, of saving those who were lost. The proclaiming of "the day of vengeance of our God" was a future event, and therefore Christ omitted it in His

reading. We find from a study of God's words, and especially the New Testament, that our position is similar. We have to practice non-retaliation to evil now, if we are to take part in the day of vengeance then. Further, our duty now is "to preach the acceptable year of the Lord" in order to deliver whoever may hear from the judgments of God and relate them to the glories of the future age.

Christ told Pilate that his servants could not fight yet awhile, until the order of things was changed. And we know that it is not until God's judgments are in the earth that it will be the duty of the saints "to execute vengeance upon the heathen and punishments upon the people."

In the meantime, while we await that call to battle, we are fighting another battle. But our warfare is much more important than the warfare of the world, for with it is bound up our eternal destiny. On the way we fight now will depend whether we will fight in the future and whether we shall gain the reward held out to those who fight well.

Christ is the "captain of our salvation." He is our leader, whose commands we must implicitly obey. "Endure hardness," says the apostle Paul to Timothy, "as a good soldier of Jesus Christ." How do we show those good qualities? Well, we can take a lesson from natural warfare. Are we keen in the cause? Have we faith in it? Are we persuaded that it is right? We are related to future glory and we are fighting to gain that glory and the honour of helping Christ to destroy the kingdoms of men. And as we see the chaos in the world to-day, surely destruction is the only fit end for the wicked. We are trying to rescue some from that awful fate. Hence the necessity of being keen in the Truth, that we may perform our duties faithfully.

Are we patriotic? Do we love our country? We have to if we are to fight wholeheartedly. The British soldier is taught to love the British Empire. It should be to him a priceless heritage, and he is taught to regard it as such. So also is the Nazi steeped in the doctrine of the glorious Fatherland. And we, neutrals as far as present warfare is concerned, look to our country, the same one as the worthies of all ages have looked to. We love it, and we are eager to fight for its supremacy.

And, having enrolled in Christ's army, where do we stand? We stand in the same position as an ordinary soldier. We are under discipline, and we must submit to it. Dare we desert our captain? In the natural, court-martial and sentence follow desertion. If it is persisted in, dismissal from the service may follow. In our service to Christ we may gain forgiveness of our transgressions, but if we wilfully persist in rejecting Him, we shall be rejected by Him when He returns. "Depart from me. I never knew you," will be the terrible words pronounced on those who desert and deny our captain. Let us walk more wisely in these days, working out in ourselves those characteristics of a good soldier in Christ Jesus.

Our present warfare is engaged on three fronts. We have three forces with which to contend. They are, firstly, ourselves; secondly, the world; and, thirdly, the powers that be and false religion.

**The Fight
Against
Selfishness.**

The struggle over self is often one of the most arduous, for self is a very stubborn opponent. As we have already said, one of our chief duties as soldiers is to follow the captain's commands. And unless we are well disciplined,

we find they go against the grain. We find ourselves doing the things we ought not, and failing to do the things we ought. This is where we have to call up our reserves and fight these tendencies to sin. Our leader was successful in this respect, who did no sin, neither was guile found in His mouth." Can't we try to emulate Him? He was tempted, as we are, but He withstood His fleshly desires. Can we do the same? Possibly we shall not in the same degree, but we can try. The apostle Paul bade Timothy "abstain from fleshly lusts, which war against the soul," and yet he himself confessed that when he would do good evil was present with him. But he did set the example as he tells us (1 Cor. ix 26, 27), "So fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection," or, again, "Be ye followers (or imitators) of me, even as I also am of Christ." So that we must subordinate

all our affairs to Christ and His commands. They must rule our lives and not our own human desires. Giving in to the latter will not bring us the reward of the future, but words of reproof and rejection from Christ, who might say of us, as He said of some of His followers in another connection, "Couldst't thou not watch one hour?" Yes, our probation is very short. Let us try in that short time to serve God more faithfully, to serve our own whims and fancies less, and so earn the approval of our Lord and Master.

The Fight Against the World.

As we have shown that Christ overcame His own tendencies to sin, so He successfully fought against the world. He said, "In the world ye shall have tribulation: but be of good Cheer, I have overcome the world" (John

xvi. 33). Here, again, He is our example, one to whom the things of the present were as nothing compared to the future glory which He knew would be His if he obeyed His Father. So it should be with us. John tells us, "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Again, we have the words of Paul. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." We find that the affairs of this life are quite alluring, and it is easy to be drawn away from the good and wholesome company of the truth into the tainting company of the world, to partake in its all-absorbing habits. We have to forsake every way that is unholy, for without holiness no man shall see the Lord. (Smoking may be classed among such habits.) We must give up anything which will detract from our love and devotion to the truth. We must not make idols of our homes, our gardens, our business, etc. Each have their proper place in our lives, but we must see they do not exceed their right proportions. We must show our separateness from the world by a quiet dress, not following some of the fashions around. We must, in short, be in the world, but not of it. And being not of the world, being engaged in important warfare on our Master's account, how can brethren of Christ participate in Civil Defence, an integral part in the defence of the country? How can a brother devote the time he should to the truth, together with his usual household and other duties, if he is acting as a part-time officer of the State? And how does he act if a person refuses to "put that light out"? Does he report him to the police? We cannot carry on two wars at the same time. Who, therefore, will have our services—Christ or the State? Let us make up our minds quickly, so that we can stand fast in the truth.

Sometimes we hear it said of some small thing, "Surely this or that cannot hurt?" Let us repeat a little story with a moral. It appeared in the "Berean Magazine" some years ago, but it is always most apposite in this connection. A well-to-do man advertised for a chauffeur. There were three applicants, to each of whom the employer put the same question "How near could you drive to a precipice?" The first said he could get within six inches without mishap. The second, not quite so sure of himself, said his limit was a few feet. But the third declared that he would never try to go near a precipice. And he was the one to get the situation. The moral is obvious, and Paul sums it up. "Touch not, taste not, handle not." Let us not go as near to wrong as we can. Even the little things matter. But let us keep well within the bounds of right, where we shall be really safe.

The last enemy of which we have to speak is the powers that be coupled with the spiritual wickedness in high places. Our fight with the former may bring us tribulation, but if we are "strong in the word," we will not fear what man can do to us, and we will continue to suffer for Christ's sake, if need be. And this phase of warfare, moreover, will test us to see of what stuff: we are made. Are our characters as gold or as worthless stubble? Are we cowards or are we true, good soldiers?

As to whether we come in conflict with spiritual wickedness depends, of course, on whether we perform our duty in preaching the truth. If we are lax in this respect, and keep the truth to ourselves, there can be no conflict. But a fearless proclamation of the good news in private, and, where possible, in public, will provide much opposition and probably a healthy dislike of the truth, for if the truth is considered too respectable there is something wrong. We should be "the sect everywhere spoken against." Not that we must seek hatred and martyrdom.

These, therefore, constitute our enemies, but we have yet to consider what weapons we can lawfully use. Paul tells us the weapons of our warfare are not carnal," and in his epistle to Ephesians he enumerates the "whole armour of God." We have not the space to deal with each item of this armour; indeed, it is a subject often dealt with in our literature, but we would like to comment on two items in this "panoplia." After speaking of the girdle of truth and the breastplate of righteousness, Paul bids the good soldier have his "feet shod with the preparation of the gospel of peace." A Lexicon gives the idea as a readiness to preach the gospel. The prophet Isaiah said. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." That blessing can be to each one of us if we are faithful to our trust. "Freely ye have received, freely give," is the command, and in the words of our hymn, "should you dare to keep it back, you the rich reward may lack." Let us therefore not be afraid to carry the battle into the enemy's camp, to combat the lack of interest in God to-day, to preach the truth in season and out of season.

This foot-covering also speaks to us of the need to be surefooted and steadfast in the knowledge of the gospel. Hence the need to make full use of the sword of the spirit, that weapon of offence which the apostle Paul bids us take. This is that word of God which "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Thus armed, we can rightly divide the word of truth. Unfortunately, from time to time brethren fail to do so, and the result is division and strife. If, however, we read God's word continually, making it our meditation all the day, we shall grow in the knowledge of God and be prepared to answer any question with a "Thus saith the Lord." We remember how Christ confounded the adversary. "It is written," they were the words which gave a final answer, and they are the words we shall be able to give to any who would try to foist false doctrine upon us. And when any man asks us a reason for the glorious hope which is within us, we shall be able to readily show them from the Scriptures our strong consolation. We are grieved to see the record of a brother and his family who have not only left the truth, but have given up all belief in the Bible. It may not seem possible to some of us, but it is true, and a warning to us. If our minds are saturated with God's word, if it is our weapon of attack at all times, so that we have its teaching at our finger-tips, we shall not follow the same pernicious way, which leads to destruction. But by our constant attention to the words of our Maker we shall appreciate more and more this great love to us. May it be our happy lot in that great day to stand before our Lord and hear Him acclaim us as good soldiers of Jesus Christ.

Rayleigh.

PAUL G. FORD.

Darwin and a First Cause.

We have been often told by the various schools of evolution that the present species of animals upon the earth, including man, is the result solely of gradual evolution by means of natural selection. Darwin and his co-adjutor Wallace both believed in and acknowledged a "first cause."

In the preface to the last edition of "The Origin of Species" that was published during his lifetime, Darwin said:—"As my conclusions have lately been much misrepresented, and as it has been stated that I attribute the modification of species to natural selection, I may be permitted to remark that in the first edition of this work, and subsequently, I placed in a most conspicuous position—namely, at the close of the Introduction—the following words:—"I am convinced that natural selection has been the main but not the exclusive means of modification." This has been of no avail. Great is the power of steady misrepresentation; but the history of science shows that this power does not long endure."

SELAH CORNER

(1) STOP AND THINK.

The word "Selah" occurs over 70 times in the psalms and once in the book of Habakkuk.

Now the psalms and their music were inspired of God. As it says in 2 Chron. xxix. 25, etc., they were sung "by the commandment of the Lord by his prophets."

The word *Selah* is therefore a musical term and has a spiritual significance. All students agree that it marked a definite pause generally following a crescendo.

The meaning of it is therefore that at the point reached the listener or the reader should stop to think. This is a valuable lesson. It is good to read, good to heed aural instruction, but it is also necessary to pause a while and meditate upon the things the mind has observed, as it is put in psalm 119: "Mine eyes in the watches of the night meditate upon thy word." "I do not forget thy commandments."

Examination of the instances where the word occurs shows that these may be divided into two sections: —

1. The word is attached to contemplation of the mortality and helplessness of man;
2. The word is attached to the fact that God has provided salvation for these that fear Him and that deliverance is only possible by His mercy.

Let us heed these lessons and let the music of God's word be with us an ever joyful sound, reminding us of our own weakness and of His unfailing compassion.

(2) CONTENTMENT.

We must distinguish between contentment and satisfaction. We are to strive to be content in any state; we are never to be satisfied in this present world, whether our circumstances are prosperous or adverse. Satisfaction can only come when we have heard those glad words. "Well done, faithful servant. Enter thou into the joy of thy Lord," when later "sin shall curse the earth no more." We are not to seek contentment by loving the present and restraining all craving for the Lord's return, saying foolishly, "All's right with the world." Yet we are meant as brethren of Christ to live amid all circumstances in quiet calmness and unbroken peace, in sweet restfulness of mind, wholly independent of the strifes and storms about us and undisturbed by them. In developing the image of Christ we should never rest, self satisfied on our oars; yet whatever God decrees for us unruffled we rest content. Content in whatever state, yet never satisfied—that is the ideal life for every saint. E. W.

"THE WHOLE FAMILY."—Eph. iii. 15.

Ecclesial News

Ecclesial news is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

This involves separation from those who allowed the divisions of 1885, 1897, 1923 and 1926 to take place over the questions of "Partial Inspiration," "Responsibility," "Police Service" and "Clean Flesh," and "Going to law against another" by their refusal to withdraw from those who taught error and refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

All Ecclesial News and news from correspondents should be sent to Bro. G. H. Denney, 47
Birchington Road, Crouch End, N.8

All should be sent in by the 5th of each month.

BAYTOWN, TEXAS. —

I was elected recording brother last July to succeed Bro. J. T. Smith.

Will you please list my address on inside back cover, thus: Baytown, Texas, Box 473, E. W. Banta.

Also, Goose Creek, Texas, J. T. Smith, 124, Hafer Street.

Please allow the insertion Houston, Texas, J. Hatcher, 1011, West Main Street to remain as it is. —E. W. Banta, Rec. Bro.

BRISTOL. —73, Groveleaze, Shirehampton

We have not much to report. We are active in many ways, for there are many spheres of service. So we do our best. —A. V. Bailey, Rec. Bro.

BUFFALO, N.Y., U.S.A. —

Bro. G. A. Kling has sent us a copy of a pamphlet issued by the ecclesia there and composed by Bro. B. J. Dowling, entitled "Clapham's Folly." Copies may be had from him. It does not touch the main issue between ourselves, who hold the Truth as we ever did, on the one hand and the Clapham Ecclesia who have departed therefrom on the other hand.

HOUSTON, U.S.A. —Oddfellows' Hall, Harrisburg and Brennan. Sunday School, 10 a.m. Memorial, 11 a.m.

For some reason the last two letters from here were never seen in print. It is probable that they were lost in transit. For this reason some of the items mentioned now date back to 1941.

It is with joy that we report the baptism on March 2nd, 1941, or the following: Wanda Johnson, daughter of Bro. and Sis. H. R. Johnson; Mildred, Kathleen, and L. J. Passmore, the daughters and son of Bro. and Sis. Passmore; Thelma Rae McInvale, niece of Bro. and Sis. C. R. Barber. These were all members of our intermediate Sunday School class.

December 28th, 1941, Stella Audis was immersed into the only name whereby we may be saved. January, 1942, Louise Slaton, and May, 1942, Gertie Hall were immersed.

On June 14th, 1941, Bro. Jim Walsh and Sis. Martha Smith were united in marriage. This happy union was broken and all of us were deeply grieved by the death in October, 1941 of Bro. Jim Walsh. Then on June 22nd, 1943, Sis. Martha Walsh died after a short illness at the age of only 27 years. The two now rest side by side in the "Hill of Rest" cemetery at Baytown waiting the call of the Master. Our thoughts of her recall Paul's words: "God is not unrighteous to forget your work and labour of love."

In December, 1941, Bro. and Sis. E. W. Banta moved to Houston from Tishomingo, Oklahoma.

We were saddened again in December 29th, 1942, by the death of Sis. Ellen Banta, age 79, and the mother of our Bro. J. T. Smith, and Sis. H. R. Johnson. Sis. Banta was in the Truth 39 years. May that time soon come when "all that are in their graves shall hear His voice." Bro. John Eastman of Mason, spoke words of comfort and encouragement to us on the occasion of her burial and also that of Sis. Martha Walsh.

The following visitors have been welcomed to our ecclesia: Sis. Alice Tunnel, Lampasas, Texas; Sis. Laturgis, Jasonville, Indiana; Sis. Walton, Los Angeles, California; Bro. and Sis. John Eastman, and Sis. Helen Eastman, Mason, Texas; Bro. Joe Banta, Lampasas, Texas; Sis. Loraine Phillips, Weatherford, Texas; Sis. Emma Haynes, Pomona, California.

We have lost by removal: Bro. Gunn to Austin, Texas, and Bro. and Sis. Roy Harrington to Lampasas, Texas.

We believe that the hope of our calling in which the faithful of all ages have lived and died will soon be realised, and that the course of wisdom for the few of us who remain is to "Lay aside every weight and the sin which doth so easily beset us and run with patience the race that is set before us."

It is with deep regret that we must report that the ecclesia here found it necessary to step aside in matters of fellowship from Bro. H. R. Johnson on account of his continued absence from the table of the Lord; and also from Sis. Lillian Smith on account of her recent marriage with an alien, having also a living husband. Love to all in Christ. —E. W. Banta, Rec. Bro.

LONDON, N. (WINCHMORE HILL). —Adult School, Church Hill. Sundays, 3.15 and 5.15.

We are looking forward to our fraternal gathering at Slater's Restaurant, Moorgate, London (City) on Saturday, 30th October at 2.45.

With very deep regret we have been obliged to withdraw from Sis. Doris Evans for long continued absence from the table of the Lord. We pray that she may be led by the Divine hand to retrace her steps. We shall not give up hope of this.

We have welcomed Bro. and Sis. H. Crawley and Bro. E. P. Williams, of St. Albans; Bro. and Sis. A. A. Jeacock, of Croydon; Bro. J. Adams, of Welwyn Garden City; and were very pleased to see our Sis. M. Piffen on her return from Blackpool. —C. H. Bath, Rec. Bro.

MACCLESFIELD. —30, Belgrave Road, Moss Estate.

I am writing to inform you of my position regarding "Divorce." I believe that Clapham Ecclesia have made a very grievous mistake, their mistake being, that they will baptise and fellowship one who is "divorced and remarried" without asking them to acknowledge that their alliance was unlawful. They therefore, are allowing this sin to cleave to them by condoning and allowing it, regardless of the fact, that they are, at the same time, deceiving these adulterers into letting them believe that they have not sinned in so doing, and that, before God. All the world is responsible to God, whether in ignorance or not, and as Bro. Roberts says in Law of Moses (Sin-offering, Chap. XXV), the sin is there, whether they know it or not, and that if they remain in ignorance, God winks at them, or overlooks it, while for them, the only hope is an everlasting death, but when knowledge comes to them in an adulterous state, they must put away this sin before applying for baptism. How else could they show their repentance but by putting it away.

If, however, a person who is divorced, but not remarried, and applies for baptism, they can, and should, be admitted, but with the undertaking, they either reconcile themselves to their former wife or husband, or remain unmarried, so long as one or the other is alive. I do want you to put all this letter in. the "Berean," as I have been wanting to say all this a very long time, and although I may only

be regarded as a babe in the Truth (I have been in the Truth about eight years now), I may be considered as well read in the books of the Truth, having read through "Law of Moses" twice and mostly all the others, with the exception of "Eureka."

I have been in isolation all this time, and am not, therefore, influenced by any in any way whatever, having pondered these things out for myself with the aid of the Bible and the books of the Truth. If, however, this letter will be the means of helping any, it will have been well worth while, trusting to have your sanction to publish it in the "Berean."

Your loving Sis. in hope, E. Peach.

NEWPORT, MON. —Clarence Hall, Rodney Road, Breaking of Bread, 11 a.m. School, 2.45 p.m. Lecture, 6.30 p.m.

We note with regret the attitude of the Clapham Presiding Brethren to our recent request for a joint meeting to reach a scriptural basis in the recent controversy.

This attitude seems to be the outcome of Pride and Fear.

Fear lest their contention be proved without scriptural foundation in public discussion, and human pride which makes men cling to their own ideas even when they see their weakness, lest when proved wrong they should lose prestige.

This offer of individual conversion seems to point the truth of the foregoing. If they have strong scriptural proofs by which they hope to convert the individual, why not produce them in full view of the whole body, that God may be glorified and the body of Christ edified.

We are still encouraged in this corner of the vineyard by the continued presence of strangers at our lectures.

During the past month we had the pleasure of the company of Bro. Adams, of Welwyn Garden City, on Sunday, September 12th, who faithfully exhorted us and spoke forth the Word of Truth to the strangers. —T. H. Lambert, Rec. Bro.

RAYLEIGH. —121, High Road. Breaking of Bread, 3.0 p.m. Sundays. Bible Class 7.45 Wednesdays.

Since last news we are glad to announce the marriage of Bro. Edgar Wille (my son) to Sis. Phyllis Tarplee, daughter of Bro. and Sis. Tarplee, of Birmingham, on September 18th, 1943. May God bless their union and may they be a blessing to one another in the race for life eternal.

Visitors to our meeting: Sis. Phyllis King and Bro. Fred King (Colchester).

We are now commencing a course of a Study of the Acts of the Apostles at our Bible Class. —Wm. Leslie Wille, Rec. Bro.

THE PAS, MANITOBA, CANADA —

Will correspondents please note this the new address of Bro. B. C. Klaas, lately of Sherridon.

UTICA, N.Y., U.S.A. —133, Harding Place.

During the week ending August 8th, I enjoyed a pleasant visit from Bro. H. A. Sommerville, of Hawley, and Bro. G. A. Gibson, of Toronto. With all good wishes. —B. J. Dowling.

Clericalism

OR THE TEACHING OF "THE CLERGY"— A PREMIUM ON CRIME.

On February 3rd, 1800, a man named James Stephens was executed in this City (New York), for the murder of his wife by poison, which was proved to the satisfaction of three several juries, before whom it was successively tried, upon appeal.

A few days before his execution he was detected in a conspiracy with a Spanish negro in the adjoining cell, to murder the keeper (or warder) with a revolver, and then make their escape. The pistol was found upon him, and it required the power of four men (in a desperate struggle) to wrest it from him.

Here, then, was a man with a murderous heart to within less than a week of his execution. The blood of one victim was upon him, and no thanks to him that one or two more were not added to the account.

The apostle John has said: "No murderer has Eternal Life abiding in him;" hence, according to him, the murderer, James Stephens, is not only dead in the most unqualified sense of the word, but he will never live to die no more. He does not say that a murderer, if he pray much, and confess, and profess repentance at the foot of the gallows, shall have pardon, go to God, and spend a blessed and glorious eternity in His presence. Neither he, nor any of the apostles, give the remotest hint of such a consummation in all their writing. "Esau found no scope for repentance although he sought it with tears." Hophni and Phinehas, sons of Eli, who had made themselves vile, were sentenced to death, with the assurance that their iniquity should never be purged. Ananias and Sapphira, for a lie, were subjected to the same fate. Paul says that "the unrighteous shall not inherit the Kingdom of God," and the glorified Jesus says, "the fearful and unbelieving, and the abominable, and murderers, etc., shall have their part in the lake which burneth with fire and brimstone; which is the second death."

One could suppose that the language of these testimonials could not be mistaken; and that, if known and believed, that they would have a powerful effect in restraining from the crimes indicated. A man would reason: "Nay, I cannot commit these offences, for I should find no scope for repentance and forgiveness of sins, and must die accursed!" James Stephens was unrighteous, unbelieving, a murderer and a liar, to the last, and therefore pronounced by all these testimonies destitute of all part in the blissful and glorious future.

But all these divine oracles are ignored by clericalism. By clericalism, we mean the principles, precepts and practices of that class of pious gentlemen in sheep's clothing, constituted of the manifold orders belonging to the Mother of Harlots and her Protestant daughters of all "Names and Denominations." They virtually tell Jesus, and Holy Spirit, that they are all liars, or ignorant of the whole matter; and declare stentoriously that—

"While the lamp holds out to burn,
The vilest sinner may return!"

We have seen the lamp of life burning, after sight, hearing, and perception have failed; so that, according to clericalism, or clergy-craft, a murderer may return while he is hanging; for he often continues to live sometime after the falling of the drop! And why should he not? If a babe of a few hours old "gets religion," or religion gets it, we need not be particular which, in the act of being sprinkled by a "holy man" with a few drops of "holy water;" if such a faithless babe get eternal life by the process, why should not a hanging man be saved without faith, repentance, baptism, or any thing at all? Why not be regenerated in articulo mortis by the Holy Spirit?

Reader, can you tell; or any of your highly respected and reverend guides, who profess to know all about Souls? Well, if you cannot, they settle the matter dogmatically, and as the couplet teaches, affirm that both are orthodox processes, and that a man may seek pardon and find it, on falling about three feet, according to their legend of a certain hunter who fell from his horse and broke his neck, of whom they sing,

“Betwixt the stirrup and the ground,
He pardon sought, and pardon found!”

Which was certainly a most dispatchful operation!

But to return to James Stephens. There are two gentlemen who pass for sheep of the finest wool residing in New York City, who interested themselves deeply in the future of the murderer's "immortal soul." They attended him to the gallows, and previously, for days; and, after the execution, wrote a conjoint letter to the "New York Herald," containing a brief statement of "the last hours of his life." The signatures are Halsey W. Knapp and Charles E. Skinner. They tell the public that "by agreement with him, our entire attention was directed to his spiritual and eternal welfare," on Thursday; that soon after their arrival, the convict proposed "a season of prayer," and told them to ask especially "for grace." When they had obeyed and finished, he next "desired a hymn to be sung." Having declared his innocence, he again "desired prayer," in which he seems to have officiated; for they say: "His confession of sin before God was marked by the presence of the Holy Spirit; he abjured all merit in himself, and pleaded alone that righteousness which is of Christ." The whole, or portion of the 71st and 37th Psalms were read, and they again "poured out their souls in prayer." From this moment they say, "heaven seemed open to him." His expressions of anxiety to be at home, "to dwell with Christ," were approximate to David's "thirsting for God," yea, for the living God. His frame of mind was far beyond ours; for he was already enjoying that grace promised sufficient for him. He sang joyously, "Rock of Ages," "Jesus, Lover of My Soul," "Heaven is My Home," many times. He begged us, with tears in his eyes, to have a missionary appointed for the "Tombs," which they considered an evidence that he was "never born:"

As he made the rapid passage from the cell to the gallows, he repeated, "this is nought to me; I am going home; to which these two very dark-minded, but well-meaning, theological mesmerizers add, "and he has gone to his God." It would occupy more time and space than we have to spare to expose all the fallacies and absurdities of this report. In the general it may be regarded as a specimen of the pious fraud practised upon criminals and a public ignorant of Christianity, by men whose business it is blindly to practise deceit.

They are deceived themselves, and their business is to deceive others. They ought to know that it is a first principle of Bible religion that "God heareth not sinners;" that "the thoughts of the wicked are an abomination to Jehovah," that "He is far from the wicked; but heareth the prayer of the righteous;" that "the sacrifice of the wicked is an abomination to Jehovah," and so forth. If a murderer be not wicked, then who is? Hence all this praying and singing, which is spiritual sacrifice, goes for nothing. The convict has no right to approach God, and those who encourage him in the attempt only demonstrate their own profound ignorance of "His way."

The Psalms read are beautiful testimonies for Jesus; but from which no murderer can expect consolation for himself. Talk of murderers "dwelling with Christ," and "thirsting for God," it is blasphemy against God and His truth. What a perversion of the promise to Paul, that Christ's grace was sufficient for him, to affirm that His grace is promised to murderers! But the clergy are ignorant enough to affirm anything, and the people equally so to believe anything; therefore no marvel need obtain. That "he has gone to his God," and their God, may be true; for the God of murderers and their spiritual soul-curiers is a mere fiction in their imagination; it is the God of Baal, who delights in antics at which "Elijah mocked;" but, assuredly, not "the Deity and Father of the Lord Jesus Anointed; to whom no man goes at death, and into whose presence no one enters until the resurrection of the just at His approaching advent, in power and great glory."

But apart from the falsities of the teaching, its practical effect upon the public mind is demoralising.

Clericalism, or clergy-craft, is a premium on crime. Virtually, it says to the people: "You may cheat, lie, steal, commit adultery, murder, and devote yourselves wholly to the world, until you are so exhausted by your vices that you have lost all relish for it; in other words, you may serve the devil with all your affections and lusts; and when you can serve him no more, and see that you must die, send for us, and we will pray for you, and if you feel that you have received grace, in the twinkling of an eye it will be all right, and you may go to your God rejoicing! What is this but a premium on crime? Who that believes it will live a life of painful self-denial, that he may commend himself to God? Who will trouble himself to work out his salvation with fear and trembling? And what becomes of the saying, "it is through much tribulation that we must enter the Kingdom of God," and "if we suffer with Christ, we shall also reign with Him?" But it is useless asking the clergy the reasons of things. There is no harmony between their system and the religion of the Bible. This is mere Gentile superstition—pious mesmerism, mere sound and vapour, nothing else. But these pious and respectable divines profess to cure souls, which they love unto the death; whether by the gallows, or any other more genteel exit from earth to heaven. Now, when men become professors of any science, truly or "falsely so called," in so doing they invite public scrutiny into their qualifications for what they profess; and if, upon examination, they are found wanting; and if it be discovered that they neither know the first principles of the science, nor anything correctly about the subject, they are, by the unanimous consent of the fathers and their children, set down as empirics, charlatans, or quacks, pretenders to what they know nothing about; impostors, trading upon the gullibility of the ignorant and credulous for their own pecuniary and sordid gain. This is the judgment of society upon all lay pretenders who fail to come up to their professions; and the intelligent hold them in great contempt for robbing the ignorant, and making merchandise of them upon false pretences. Their indignation is in proportion to the poverty of their dupes, and in the amount of the loss they sustain. But the greatest losses in this world may be repaired; temporal quackery is, therefore, after all that may be said against it, not the greatest evil that can be inflicted upon mankind. That is certainly greater which, when inflicted, can never be repaired in this state, nor in the Eternal. Now this irreparable infliction is that imposed upon men of deep and unmitigated poverty of faith and knowledge by those intensely pious divinities bound in sheep, and known vernacularly as "the clergy." These are "reverend professors of the science of curing immortal souls." They tell the world that God has committed to them the art and mystery of transforming souls from earth to heaven; and that all men have to do is to put themselves into their hands with unreasoning faith, and they will be safe for all eternity.

Now this is a high pretension, and if, in, accordance with fact, the clergy are the most important institution upon earth, and worthy of the highest admiration and esteem due from man to man; but if the pretension is contrary to fact, then they are deserving of the intensest reprobation of all lovers of truth and righteousness.

How then are we to ascertain whether the clerical ministers of grace are worthy of all devout commendation of honour, or are obnoxious to and deserving of the same regard as the world bestows on swindlers, counterfeiters and quacks? We answer by the same method by which all impostors are unveiled, if a man professes to be au fait, or skilled, in any art or science, you compare his words and practice with the recognised principles of the callings he professes; and if, on examination by competent persons, he is proved to know nothing of what he claims to know, he is at once, and righteously too, denounced as "a thief and a spoiler." The claims of the clergy must be brought to the touch-stone in the same way. The Scriptures of the Old and New Testament contain the recognised principles of salvation. These are the touch-stone of all claims. If a man claim to be a Christian, he must prove it by the Scriptures; if he claim competency in the saving of souls, he must prove from them what a soul is, in what its disease consists, that he is himself a Christian, and that he knows what the remedy is the Great Physician has revealed, as alone capable of effecting a cure. He must do more than assert he knows, for "assertion is no proof." All impostors assert, and carry their point with fools by the boldness and audacity of assertion without proof. The clergy are well skilled in this sort of thing

of old time; but it will not do with us, who belong to that class of hard-heads who believe nothing without Scripture testimony and reasoning that brings out its conclusions in harmony therewith. We know what the Scriptures teach, as anyone else may know who will devote the same amount of time and diligence to the study that we do. Our writings shew whether we are competent or not to answer the question: "What must we do to be saved?" We need not, therefore, occupy time and space in reproducing the proof, but just dismiss the point by declaring that all our reasonings are in inseparable harmony with "the wholesome words of the Lord Jesus," who decrees that whosoever believes the glad tidings of the Kingdom of the Deity in his name, and is immersed therein, shall be saved from his past sins; and that he who does not believe shall be condemned; and also with the apostles who taught "the things concerning the Kingdom of the Deity and the name of Jesus Anointed," for faith, and commanded the faithful to be immersed (Matt. xxiv. 14, Mark xvi. 15 and 16, Acts ii. 28, also viii. 12). We have nothing, to do with the multitude of "great, good and fine men and women" this decree cuts off. The "fiat" is not ours, but God's, who is responsible for all its exclusiveness. If the great, good and fine choose to stand in opposition to His words, we do not. We shall hold on to these till Jesus comes, though all the world shall denounce us. We do not value the world's judgment in religious questions the ten millionth part of a mite, because we know that it is ignorant of the whole matter. It says we are uncharitable. We tell it that it does not know what true charity is; and that we do not pretend to be more charitable than God. What He teaches we shall adhere to, though it sink the earth and all the clergy in the abyss profound.

Well then, we have examined the claims of the clergy in the light of the Scriptures of truth, and as the result of our examination, we take up our position with the apostles and the glorified Jesus, and proclaim them to be, in the words of Paul, "Evil men and seducers," the Satan's ministers transformed as ministers of righteousness; "having a zeal of God, even the God of the world, lying under the wicked one; false apostles, deceitful workers, transforming themselves into the apostles of Christ." They are the teachers heaped up after their own lusts by those who have itching ears; reprobate as to the faith; and through whose influence the way of truth is evil spoken of, and by whom the people's ears are turned from it to the most contemptible fables. The clergy are the deceivers of the people, imposing on the ignorance and credulity of the world. They make the gospel of none effect by their traditions, which are "another gospel," whose preachers Paul proclaims "accursed." Behold their fruits, illustrated in the spiritual consolation ministered by them to murderers and the basest of mankind; and in the chaplaincy of armies and ungodly legislatures. They virtually set all heaven at defiance proclaiming salvation without faith, obedience and good Scriptural character. They blaspheme the holy name that is named upon the true believer by invoking it over an unconscious babe; and they lie in declaring that they do it by the authority of God. Here then, is a heaven defiant, blasphemous and lying class of mankind, who style themselves "the Holy Orders;" but neither Christian nor acquainted with Christianity. Is it to be wondered at that, the world's conscience being tended and directed by them, it should have so little regard for the Scriptures; and that crime should be so rife? It is just what sin and the clergy have made it; and until their authority is renounced, the world will know no peace; and there will be no glory to God in the highest heaven, and goodwill among the dwellers upon earth.

It is the fashion in these times to say that every man and woman too, has a mission. Speaking then according to this notion: "The clergy, as composed of men and women, have a mission; and so have we. Their mission is to deceive, and by their deception to keep the devil in awe. This is upon the principle of "diamond cut diamond." This evil world is ruled by its fears; operated upon through the civil magistrate and the priest; the influence of the former being sustained by sword and staff; and that of the latter by apprehension connected with the eternal unknown, which, in relation to the blind, is the more awful, as the darkness is most profound. Even Romanism has its use upon this principle. It would never do to let flesh and blood be without clerical restraint; for "the ministers of grace," as they are styled, are the spiritual police of the Satan's Kingdom, to the order of which they are essential, in some livery or other; and sheep's clothing is better suited to the times.

We would, therefore, not have the clerical orders abolished till the Lord come. Why then, it may be asked, oppose the clergy? Because it is part of our mission not to give place to the devil, but to

stand against his wiles. If we allow him by his pious devices to impose his sanctimoniousness upon men, in the same proportion are we alienated from the truth, and place is given to him. We, therefore, stand against his wiles, that we may be able to deliver some honest and good hearts, both lay and clerical, out of his snares. There is no probability of his authority being so weakened by us as to destroy his influence in maintaining order. So long as Satan has plenty of loaves and fishes in his cupboard at the service of his friends, he will always have clergy enough for his purposes, after losing all we may be able to detach from his service. It is no part of our mission to bandy compliments with Satan. We are at war with him, and when we meet it is in battle. Let the clergy draw and defend themselves as best they can. We know no surrender and accept no peace from them which is not yielded as the consequence of defeat. Our conflict with them is to strip off that sheep's clothing, which deceives the sheep, and to unveil the wolf in all the deformity of his nakedness, that he may be known in his true character. We would not leave even a piece of wool upon his paw, but make him stand out, either all wolf, or nothing but a sheep.

Our mission is to enlighten the ignorant upon all Scriptural subjects; to assist in finishing the work begun by Peter at the house of Cornelius; to aid in preparing a people who shall be ready for the Lord at His apocalypse; to keep them informed of the signs of its approach; to pull down all the strongholds of error in the way, to cast down reasonings and every presumption that exalteth itself against the knowledge of the Deity, to bring into captivity every thought, unto the obedience of Christ, and to oppose the clergy in all their claims to Christianity and a divine appointment to teach the way of life.

This is our mission, and we presume that if it be of God, as our Bethanian of "the superior post of elevation" hath declared, he has chosen just the sort of instrument, crooked as some may deem it, best suited for the work and the exigency of the times. JOHN THOMAS.
1860 New York.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories

No. 29.

A certain young man was a good athlete and was well known for his prowess as a runner. He found great delight in this. One night in the main street of his native town he was caught in a heavy storm. He took refuge in the doorway of a hall at almost the time of the evening lecture. It was the local meeting place of the Christadelphians. A brother going in invited him to come and listen. He did so and was certainly impressed. He went again, but found his ability as an athlete so attractive to his soul that he could not give real attention to anything else. But one day in a road race he fell and so badly hurt his knee that his running days had to come to an end. At first this grieved him. Now he rejoices, for his mind turned back to the Word of God. He found the Truth and has never left it. So a great blessing came out of the faithful work of the brother who at first invited him, and out of his own physical misfortune.

Russia and Religion.

The Bolshevik Government of Russia refused at the outset (over 20 years ago) to recognise religion at all, and instituted a no-God system of education. The reason was because so many of the priests opposed the new regime and its principles. A change has now taken place. The Russian Orthodox (Greek Catholic) Church has been recognised and liberty given to it to elect a new head or Patriarch. The reason given for the change of attitude by the Stalin Government is that the Church has promised to give full support to the State in the war *and to ex-communicate any member who dares to criticise or oppose it.*

NEW ZEALAND

Huntley, Waikato. —A. Surgenor, Hakanoa Street.
Otorohanga. —Herzl Connolly, Main South Road.
Wanganui. —E. W. Banks, 48 Roberts Ave.
Wellington. —J. Morton Troup, 74 Glen Road, Kelburn.
Whangarei. —K. R. MacDonald, 27 Stanley Street.

AUSTRALIA

Adelaide, S.A. —J. Akington, 14 Goldfinch Ave., Cowandilla.
Bairnsdale, Vic.—E. Pate, 63 Murphy Street.
Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.
Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Cardiff, N.S.W.—A. G. Hoy, Highfield Terrace.
Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.
Dungog, N.S.W.—D. T. James, Chichester Dam, Wangat.
Inglewood, Vic.—J. Hughes.
Launceston, Tasmania. — Carmel Gee, 167 George Street.
Melbourne. — James Hughes, 78 Riddell Parade, Elsternwick, S.4.
Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.
Victoria. —E. W. Appleby, Sullivan St., Inglewood.
Wagga, N.S.Wales. —R. L. Saxon, Murlesville Cotter, Coolamon.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brandon, Man.—H. Morse, 335 8th Street.
Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Alta.—G. Luard, Clover Bar, Alta.
Guelph. —E. J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —D. Percival, 51 Cedar Avenue.
Iroquois Falls, Ont.—C. H. Styles, Box 335.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — W.G. Tinker, 3477 Eveleyn Street, Verdun.
Onoway (Alta).—F. C. Crawford
Oshawa, Ont.—J. Beasley, 29½ Simcoe St., So.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto, Ont. — Geo. A. Gibson, 294 Glebeholme Blvd.
Victoria, B.C.—J. Snobolen, R.R. No. 3.
Winnipeg, Man.—Will J. Turner, 188 Brock St.
Windsor, Ont.— William Harvey, 420 Erie Street, W.

UNITED STATES

Akron, Ohio. —Mrs. Johnson, 939 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, 3616 Landbeck Road, Md.

Baytown, Texas. —E. W. Banta, Box 473.
Boston, Mass.—K. MacKellar, 195 S. Main Street, Reading. Phone: 0965 W.
Buffalo, N.Y. —G. A. Kling, 79 Mang Avenue, Kenmore.
Canton, Ohio. —P. M. Phillips, Route No. 5.
Chicago, Ill. —A. S. Barcus, 3639 N. Springfield Avenue.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit. —G. Growcott, 15586, Normandy.
Dinwiddie, Va.—C. Bird, Stonycreek Lodge, R.F.D.2.
Elizabeth, N.J. —E. G. Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 1390 Wesley Avenue, Pasadena.
Goose Creek, Texas. —J. T. Smith, 124 Hafer St.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. Hatcher 1011, West Main St.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E. Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
Lampasas, Texas. —S. S. Wolfe.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Los Angeles, Calif. —G. F. Aue, 922 No., Avenue, 63.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.
Newark, N.J. —A. Packie, P.O. Box 186, Green Village, New Jersey.
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Notes

Acknowledgments. — Letters, remittances and MSS. have been received from C.F., B.A.W., J.L.W., A.P.F., J.A., F.C.C., C.D., G.G., B.J.D., E.P., J.L.Y., V.B., W.M.W., A.J., T.L., E.B., C.W.S., A.V.B., A.A.L., Midland Bank, B.S., R.L.S., E.W., E.G., D.C, J.M.N., H.W.C. H.A.S., H.W.G., J.A.B., T.B.B., "The Clapham Folly," G.A.K., E.G., S.M., E.W., P.F., W.W.P., L.H.B., E.T., A.V.B., W.W., E.W., A.J.M., J.W.E., C.R., B.D.H., H.W.C, V.B., W.S., W.M.W., R.E.W., E.D., A.A.J., W.L.W., G.H., E.W.B., W.D., H.A.C.

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Printed by the "H.J." Service, 161, Tottenham Lane, N.8, and Published by the Proprietor, G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.
